most refiixed secretly regard the Creator as having the
essentials of man, the estimates differing only with the
progress of their own culture, as stated above. In this
there is an. underlying truth of tremendous significance. Be
it the worship of the ancestor, or the tree, or the wood, or
the stone, or the lotus or the snake, the inanimate and
seini-anima.te are invested for the moment with a higher
personality. And higher humanity, in latest or earliest
times, is practically the Spirit of God. God in the finite—
in. nature, in life, and most of all in man and man*s
achievements—-rules the world's faith and spiritual life.
We know *c person)* is the highest entity of which we have
knowledge and of which we can conceive. Although
we do not doubt that *the Being of God* comprises that which ^
infinitely transcends the loftiest attributes of which we are
able to frame an idea, we believe that we approach nearer
to the absolute truth by describing God as '*Person* * than
by refraining from such description. Says Prof. Le Conte
in his admirable book on ⁽*Evolution and its Relation to
Religious Thought' :* "In our view of the nature of God,

the choice is not between personality and something *lower* than personality, viz., an *unconscious* force operating Nature by *necessity,* as the materialists and pantheists would have us believe ; **t>zit** between personality as we know it ourselves and something inconceivably *higher* than personality . . . Self-conscious personality is the highest thing we know or can conceive. We offer him the very best and truest we have wherx we call Him a Person ; even though | *vQ* know that this, our best, falls short of the infinite reality/'

We also know that even our own personality, that sense of unity, force and individuality in our nature—is not identical with our l3ody but our true invisible self which is the seat of consciousness and of will and the source of all thought, feeling **and** action. Our self-consciousness, our thought